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Anderson, P.



CHRISTOPHER ANGELL,
a Grecian, who tasted of many
stripes and torments inflicted by the
Turkes for the faith which he
had in Christ Iesus.

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AT OXFORD
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TO THE MOST RENOWNED AND

*resplendent, most wise, and iudicious, most learned and
louing Patrons of the Greeke tongue : most gracious
supporters of the decayed estate of all distressed Greci-
ans and strangers. Fathers and Bretheren in Christ,
Governours & Heads of the two famous & flourishing
Vniuersities of this Iland in generall, and more in par-
ticular to all heads of Colledges therein, & whatsoeuer
students vnder their protection , and to all Divines,
Physitians, and Lawyers: Furthermore to all that beare
authoritie in the ample and well governed Citties: In
generall to the industrious & studious among the Com-
monaltie within the confines of the euer honoured and
admired England, prosperitie here, & glory hereafter.*

Heretofore gray-eyed Minerva
spake & prophesied in Athens,
by the mouthes of learned Gre-
cians : but now & long before
this time I see her singing in
Brittany by the mouthes of
most wise English men, and
crowning the sonnes of Eng-
land with all kindes of diuers coloured garlands.

Concerning me, if any man shal inquire what might
be the cause, and for what reason I came into this fa-
mous Iland, and haue travelled so farre as this most
illustrious and renowned Vniuersitie of Oxford, may
it please him to heare the cause, (God himselfe will
witnesse it to bee true according to this ensuing dis-
course), Because the diuell perceaued that his time was

but short, therefore he came into the earth ful of wrath
and was moued against the Church of God, as a raging
and angry lyon; according to that which S. Iohn saith
in the Revelation, the 12. Chap. and the 22 verse, and
as the Prophet David speakeeth in the 80 Psalme & the
13. verse, The wild bore out of the wood hath destroy-
ed it, and the wild beasts of the field haue eaten it: and
again in the 83 Psalme, verse 5. & 6. They haue con-
sulted together in heart, and haue made a leage against
thee: The tabernacles of Edom, and the Ismalites, &c.
Right so the Greeke Church at this time suffereth, be-
ing destitute of all perfection & knowledge: the cause
of this evill is, the great Turke, that is the king of the
Turkes doth desire, and is willing to haue peace with
all that are vnder him: but some of his Magistrats are
very wicked and proud, & by those the Greek Church
doth suffer much misery: for this reason, neither can
there be any schoole, neither any Master desiring to
teach schollers can remaine in one place. Even as I suf-
fered and knowe: who haue tasted of many kindes of
misery: now the cause of this my misery was this: I in
my youth desired much to better my vnderstanding &
my learning, remembring that saying of Christ; search
the Scriptures, and in them thou shalt find everlasting
life: and that of S. Paul to Timothie, In that thou hast
knowne the holy Scriptures of a child which are able
to make thee wise vnto salvation. And that of Solomō;
where the Lord saith in that thou askest wisdom only
and nothing else, I will giue thee wisdom and riches
therewithall, and a kingdome greater then al the king-
domes of the earth: And that of David in the Ps. 119.
In thy lawes did I meditate; yet by reason of the defect
of teachers I travelled through many places in Greece
that I might supply that want; profiting in some pla-
ces more, in some lesse: At length I came to Athens, &
studied there; now the Captaine of that place, was an
Hagaren

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Hagarene, and a deadly enemy to all Christians which dwelt at Athens: besides this he was very covetous and cruell; vniust and did much wrong to the Athenians; by reason whereof the Athenians went to the great Turke three severall times, and complained of the injuries which he had offered them: wherevpon the great Turke sent certaine noble men to hang him; but by reason of his riches & nobilitie they could not accomplishe that they were sent for. The Captaine vpon these complaints was greivously offended with the Athenians: & farther to satisfie his owne greedy desires he oppressed many strangers: amongst the rest seeing mee also, who was a stranger and vnknowne of all: immediatly hee layes hands vpon me, diligently examined me concerning the name of the governour of my natie Country: I answered that it was now almost twentie yeares since I left my country for study and learning sake; and that I had not as yet returned to my country, and therefore knew not the name of the governour thereof. Then he answered me, if you knowe not your governour, you must goe to prison, whether when I came, they clapt a paire of bolts vpon my legs; not long after the gouernour called many of the Turkes, who deriue their beginning from Mahomet, and then he tooke mee out of prison, and brought me before them, and said vnto the behold a Spanish traitor. They all cryed out, tis true as you say, he is a traiterous Spaniard, as we knowe by his beard, for it is long and picked, and blacke, and his clothes are of a spanish red (for I did weare apparell of red colour, such as the chiefe of the greeke Monkes vse alio) and some of the Christians standing by, made answer for me to the Turkes, that this was the visuall apparell of the better sort of the Greeke Monkes: but the Turkes withstood that, saying, that the Monkes habits were made of courser cloth, but mine was of finer, and therefore a spanish garment: this they said, not that the

cloth was indeed finer then that of other Monkes, but that they might vniustly picke a quarrell & bring some accusation, whereby they might punish mee. After this they began to intice mee saying; our Easter is neere at hand, and if thou wilt deny thy Christ, we promise thee (and that we may not deceaue thee as concerning our promise, wee sweare) that if thou wilt become a Turke, thou shalt greatly honour our feast day, and for this we will make thee a Centurion, besides other great honours which wait vpon thee. Now it is the manner of the Turks when they sweare, not to falsifie their words and thrice in this manner they temped me: but I denied them alwaies, telling them, that my care was not for honours, but that I desired rather to die in the same religion, for which my father and mother died also. Then one of the governours came, and plucking mee by the beard, and the haire of the head, buffeted mee, saying, why, seeing I turned Turke, maist not thou also? (for before time he had beene a Christian) I answered him that I cared not what hee had done, I allow not of it. Then he threwe me on the ground, and trampled vpon my head before all the congregation of Turkes, and Christians. And afterwards they shut mee vp in close ward, meaning after a few houres to bring mee out againe to punishment, that for feare of stripes I might turne Turke. And certaine christian slaues belonging to the Captaine, who were of the westerne Church, came to me saying: now is the time that thou shalt bee scourged to death vnlesse thou turne, & they besought me saying, it is better to die then turne Turke. I answered, God forbid, that I should deny Christ the true God, I wil first die an hundred times in one day before I deny my Saviour Christ. Then my conscience said to me in private: But can I then indure torments even vnto death? then my reason answered, Christ was a man, and yet he suffered on the Crosse to death, and that not
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for himselfe, but others. But then I reasoned againe,
Christ was both God and man, therefore hee could
withstand the terrors of death: but I am a fleshly man,
and perchance I cannot vndergoe the cruell pangs of
death: but my conscience solved all this doubt, in that
the Martyrs were fleshly men, and sinners, yet by the
grace of God were strengthened to die, therefore by the
same grace shall I be sustained. And in this cogitation
I was much comforted, and prevailed in spirit, & who-
ly gaue my selfe over to suffer death: and they lead me
streight waies to the place of execution, and bound me
hand, and foot in maner of a crosse vpon the earth, as
appeareth by this figure.



Since here I haue no witnesses, that for the present may
testifie the truth of these my sufferings, therefore I call
the eternall father, and God of all, both witnesse and
iudge in this maner: The eternall God punish mee in
this world and in that to come, if I haue not thus suffe-
red from the Turkes vniustly, for my faith in Christ, as
is vnder written. For they laid on the earth thicke pee-
ces of timber like the beames of a house, and to them
they bound me, and then they began to beat mee with
scourges, as appears in the figure. Two men dipping
their rods in salt water began to scourge me, and when
the one was lifting vp his hand, the other was ready to
strike, so that I could take no rest, and my paine was
most grievous: and so they continued beating me, say-
ing, turne Turke, and we will free thee: but I answered
them, in no case, vntill they made me halfe dead: then
they rested a while, saying, hee is surely very constant,
and will not deny his religion: but we wil tell him that
wee will let him goe if hee will say that the Athenian
Marchants which are in Venice, sent him to betray A-
thens to the Spaniards: and then they began to beate
me on the feet, saying: confesse that the Athenians
which traffique in Venice, sent thee to betray Athens
to the Spaniards, and we will let thee goe: Now the
Turkes would haue me beare false witnesse against the
Athenians, that thereby they might take them, and slay
them for the hatred which was betweene the gover-
nour, and the Athenians. I said nothing to this, and till
this time I vnderstood what the Turkes said, but from
this moment, that is, from that time, in which they said
twice or thrice to me, confesse that the Athenians sent
thee to betray Athens, I answered nothing, I vnder-
stood nothing, I was perfectly dead, and so remained
for the space of an houre, and againe after an houre, by
the grace of God I revived. Then the Turks tooke all
my substance, my bookes I meane, and riches, & I was
much

much in debt, till by the request of many noble men I was freed from prison. And after a weeke, they counselled among themselves to take me, and in one houre to kill me, or make mee turne Turke by whipping, and other torments: But this laying wait was made known to all the Christians, both men and women in Athens, and to me also. Then I fled from Athens, and wandring abroad, found expert Marchants, which knewe well both England and many other places: and I inquired diligently of them where I might find wise men, with whom I might keepe my religion, and not loose my learning: they told me, in England you may haue both, for the English men loue the Grecians, and their learning, and it is a monarchie, where are found many very honest, wise, and liberall men: but in Germany, France, and Italy, they haue continually civill warres. Therefore I came in a streight course to England, and came through Flanders to Yarmouth in England, where by good fortune I met with the Bishop of that Diocese, who examined me diligently, and found the testimonies, which I brought from our Bishops, and Clergy of Peloponnesus, and other places. And hee with the rest of the ministerie bestowed mony on mee according to their faculties, and sent me with letters to Cambridge, (for he himselfe was a Cambridge man) and the Doctors of Cambridge receaued me kindly, and frankly, & I spent there almost one whole yeare, as the testimonie of Cambridge can witnesse. Then I fell sicke, that I could scarce breath: and the Physitians and Doctors counselled me to goe to Oxford, because (said they) the aire of Oxford is far better, then that of Cambridge. And so I came to this famous Vniversitie of Oxford: & now I liue here studious these many yeares. And first I thanke God, who sent mee to such honest, and learned men, & secondly your Worship, who are my most kind benefactor, and to all other my most kind benefactors,

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and

and to all good and charitable men: and I beseech God both day and night, that hee will restore an hundred fold to you in this life, and in the life to come a crowne incorruptible, to you I say, and all other good men for their great goodnesse and liberalitie. Amen.

*An Epistle in commendations of England and
the Inhabitants thereof.*

I am conscious to my selfe of mine owne vnworthinesse, hauing not so much as a tast of that learning, which might make me bold to present my lines before so worthy men: yet because (as a wise man hath it) necessitie driues a man to many a shift; I am therefore thus set on worke. Our Saviour Christ both God and man; as God doth require spirituall honour from the soules of men, to wit, goodnesse, loue, carefulnesse to performe good things, almes deeds, & the like; according to that of the Prophet David: let every spirit praise the Lord: and as S. Paule commandeth, glorifie God in your bodie, & in your spirit for they are Gods. Now as man our Lord requireth such honour, as was due vnto that person in him. For so it appeareth in that question of his vnto the Leper; who often that were cleansed, alone returned to render our Saviour thanks. Are there not ten cleansed but where are those nine? surely as a wise man speaketh, he must needs be of a very ingratefull disposition, who in matters of kindnesse can suddenly become forgetfull. For my owne part if there be any such, who for benefits receiued, shall not returne speciall acknowledgement alwaies vnto his freinds, let him beare that foule note of ingratitude, with disgrace and infamie amongst men. I my selfe for some yeares haue beene nursed in this delicious and blisfull English Ile: should I not ever acknowledge
this

this with all thankfulness both to this country, & specially to your most reverend dignitie, and to your selfe my kind Master and Benefactor? I might iustly bee accounted one of those. Therefore that I may not seeme vngrateful for such great benefits, as much as in mee lies, I will send forth this speech, and so I begin.

O faire like man, thou most fertill and pleasant countrie of England, which art the head of the world, indued with those two faire eies, the two Vniuersities, which raineest downe most plentifully milke, and hony. I call thee faire-like man, and the head beautified with two pleasant eyes, because heretofore thou didst send forth two hornes of the holy church of Christ. The first is Constantine the great, that second light of the world who freed such as were held in captiuitie for the confession of Christ, who driued away the mist of Idolatry who was equall even with the Apostles, & first triumphed over the enemies of Christ. The second horne is holy Helen, who found out that life-bearing crosse, the weapons of all true Christians, the most holy mother of the world. But now, and long since thou hast bin beautified with two resplendent eies in that thou containest the two famous Vniuersities. For I call the two Vniuersities the two resplendent eies, even most renowned, & most beautifull Oxford, with her sister the like renowned Cambridge. And if it bee lawfull to compare the world to a mans bodie (for a man, according to Aristotle, is a little world) surely I must account England the head of this body: for it is even so divided by the sea from the other parts of the world as a mans head from his body by the necke. Thou art also the place of refuge, even the haven of comfort to poore Grecians oppressed with the tyrannie of the Turkes: as Dauid saies in the 83. Psalm. against the arke of the covenant, the Tabernacles of Edom, and the Ismalites haue set themselves &c. Thou bringest forth most wise men, yea

most valiant and heroicall captaines, (as heretofore Grecia did) yea and those louers of the Grecks, & partakers of their former vertues. Now the reason of this I will tell you. We read in the histories of Eusebius Bishop of Cesarea, that Constantine the great, and his holy mother Helen were Brytanes, the offspring and floures of Brittain: and when Constantine the great, ruled over the Grecians, as also the whole world, then his kinsfolke came out of Brytaine to Constantinople and liued in the presence of Constantine, and likewise the Grecians were sent into England from Constantine, and so the Grecians and English were mingled in bloud. And for this cause the English loue the Grecians, and their learning, and are beloued of them more then any other nation. And they partake one of another in many things beside: For the English nation haue excelled in wisdom, and all heroicall vertues, as the Grecians of old did. And they doe diligently, and with great vnderstanding search out the truth (as saith Paul, beware least any make a prey of you through philosophy, and vaine deceit) as the Grecians also heretofore are accounted to haue done: and they are also giuen to hospitalitie, and pittie of poore strangers, as were the Grecians (as S. Paul saies to the Thessalonians concerning brotherly loue I need not speake: for you are taught this from aboue:) and they will also die for their religion, but never turne from their true worship of God to any other, as also the Grecians: yea I my selfe was once dead through the cruell scourging of the Turkes for the faith of Christ, and I never denied Christ the true God.

All haile therefore, O most worthy England: for thou art a Virgin, which was never brought into thraldome by any king, although thou hast beene sometime humbled, yet thou wast never captivated: and as thou art a Virgin, so the mother also of many wise men, yea
valiant

valiant captaines, and heroicke warriors. Thus
much be spoken of England, which of no
other can so truely be verified

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